

FURTHER REMARKS
ON
TWO OF THE MOST SINGULAR
CHARACTERS OF THE AGE.

Rev & Baldwin

BY

THE AUTHOR OF THE CRITIQUE
On the Conduct of the Rev. John Crossle, Vicar of Bradford,
and the Rev. William Atkinson, Fellow of Jesus College,
Cambridge.

*Yes, I am proud; I must be proud to see
Men not afraid of God, afraid of me:
Safe from the Bar, the Senate, and the Throne,
Yet touch'd and sham'd by Ridicule alone.* POPE.

LONDON:
PRINTED, AND SOLD BY T. KNOTT, NO. 47, LOMBARD-
STREET, AND J. DEBRETT, PICCADILLY.
1789.

Green 549

FURTHER REMARKS

ON

TWO OF THE MOST SINGULAR

CHARACTERS OF THE AGE

BY

THE AUTHOR OF THE CATHARTIC

On the Grounds of the Poem, by C. R. V. of Cambridge
and the Poem, William Wordsworth, Fellow of Jesus College
Cambridge

Printed by J. Johnson, St. Paul's Church-Yard, 1804.
The Author's Address is, No. 1, Pall Mall East.

Printed by J. Johnson, St. Paul's Church-Yard, 1804.

Printed by J. Johnson, St. Paul's Church-Yard, 1804.

Printed by J. Johnson, St. Paul's Church-Yard, 1804.

TO HIS ROYAL HIGHNESS

FREDERIC,
DUKE OF YORK.

S I R,

I TAKE the liberty to present to your Royal Highness the following Sketches of *two Priests*, who have long made a distinguished figure in the County of York, and want nothing but an introduction to a larger circle to make them respected in proportion to their merit.

I have, Sir, a peculiar motive for recommending them to *your* patron-

age

age. The eminent services the one is capable of rendering your Royal Highness, and the singular attachment the other has shewn to the virtues of your princely Brother, the Duke of Clarence, make them, perhaps, of all men living, the most suitable *Chaplains* for both.

The one, Sir, in the vigour of his youth, was a man of gallantry,

“The soul of pleasure and the life of whim;”
equally the admiration of one sex, and the envy of the other. Having finished his career of pleasure, he took refuge in the Church, which, your Royal Highness knows, is the
common

common receptacle of sinners as well as saints. With all the virtues, this Gentleman has nothing of the austerity, or the formality of the gown. In the early part of his life he made the *Grand Tour*, visited those Courts at which your Royal Highness appeared with such distinguished splendor, and returned from his travels, having added to the piety of the Priest the seducing accomplishments of the *Fine Gentleman*.---- But, Sir, this Gentleman has another species of merit to plead, which, I flatter myself, will make no slight impression on the breast of your Royal Highness.

You,

You, Sir, were honoured with the friendship of the *IMMORTAL FREDERIC*, who had the happiness to discover in the bud those virtues, which, now, to the admiration of mankind, have expanded to full bloom. This Gentleman, Sir, was equally distinguished by the smiles of his Royal Sister, and had the honor to receive from her fair hands a *singular mark* of affection and esteem.

In admitting this Gentleman to your counsels, your Royal Highness need not be afraid of being disturbed either by the admonitions, or the gravity of your Chaplain; for he possesses

possesses that happy flexibility of character, and that charitable indulgence for human frailties, that he would as soon interrupt the prayers as the pleasures of his Prince.

Besides, if your Royal Highness should, at any time, be in want of a *Treasurer*, and, in *one instance*, be disposed to second the patriotic efforts of the Minister, by a prudent consolidation of two offices, not very laborious, I know no man so well qualified for the important trust; and I flatter myself that the honor and unsuspected integrity that this Gentleman has already displayed in his management of the Public Purse, will

will be a sufficient recommendation to the quick discernment and serious reflection of your Royal Highness.

The other Gentleman, whom I presume, through your Royal Highness's condescension, to introduce to your princely Brother, though he has not attained the age or the accomplishments of the former, is no way inferior to him either in the extent of his learning or the chastity of his morals. He has already appeared, with equal lustre, in the different characters of *Priest* and *Poet*; and has, perhaps, made as many converts to pleasure by the tenderness of his preaching

preaching, as by the voluptuousness
of his poetry. § He has lately discovered

§ The following will give his Highness some, though a very inadequate idea, of the tenderness of this gentleman's *preaching*.

“ A whining tone of voice, with a magdalen, uplifted eye, swimming in moisture, forms a powerful train of artillery, and, when pointed against the unresisting softness of female bosoms, is sure to do great and speedy execution. But, should these fail, like a prudent General, he has his *corps de reserve*, a group of lovely, little babes, with cherub faces, introduced with a melting description of these sweet fruits of love, which recalls soft sensations to the married dame, and kindles new ones, equally delightful, in the bosom of the unmarried, which the good man carefully improves, by expressing a wish that he may, one day, have these charming objects nestling about his knees, thus conveying a modest, but comfortable intimation to the ladies, that *he* means to make an humble effort to become a father; and, that he may meet with no resistance in the execution of this

covered a remarkable propensity to the *Navy*; which, I flatter myself, will

this laudable design, he concludes with giving a very favourable account of his *own* disposition, his *own* virtues, and his *own* abilities.

The following is a specimen of the voluptuousness of his *Poetry*.

I kifs'd her, joy shone in her eye,
Her sweet lips I ardently press'd,
While often I cry'd with a sigh,
Sure shepherd was never so blest'd!
I kifs'd her.

She kifs'd me, 'twas pleasure divine,
As softly her bosom did rise,
In motions alternate to mine;
Alternate were each of our sighs.
She kifs'd me.

His Highness will observe that this is admirably calculated to promote the amorous jollity of *the blue and buff*; and will, perhaps, communicate some degree of warmth to the colder chastity of the *yellow cape*.

will be no small recommendation to the young Admiral, for such, by anticipation, I beg leave to hail him. On board the *ROYAL GEORGE*, in quality of Chaplain, he will entertain his mess-mates (and perhaps his Commander will listen to the seducing tale) with the conquests he made and the glorious achievements he performed, by ingeniously throwing the gay habit of the sailor over the gloomy fables of the priest.

Besides, should the gallant Admiral emulate the virtues of his elder Brother, and be called into the field of Honor for taking liberties, which the spirit of an English Gentleman will

will not suffer even from a Prince, his accomplished Chaplain, having retired, with eclat, from *one* duel, may, with propriety, be employed as *Second* in another.

Or, should his amorous commander be detained in port by unfavourable winds, and desirous of writing, like his Royal Uncle, a *Billet Doux* to the mistress of his heart, this Gentleman, from his intimate knowledge of the English language, and the softness of expression, for which he is famed, would convey the fond wishes of his Prince, to the bosom of his charmer, with such energy and warmth as will awaken her *best feelings*, and dispose
the

the listening maid to tenderness and love.

Or, should the Royal Tar be disposed to sacrifice to Venus with less delicacy and coarser materials, this Gentleman may be employed in *another capacity*, not quite so honourable, indeed, but equally adapted to the feelings of his heart and the purity of his past life.

With such a Chaplain as this, Sir, to direct his conscience, the young Admiral may expect, with decent confidence, to attain those princely qualities which have contributed to make his Royal Brothers the delight
and

and ornament of their country. He will soon rival the sobriety and decorum of *WHITEHALL*, and may hope, in due time, to catch some small portion of the wisdom and chaste manners which distinguish the proud columns of *CARLETON-HOUSE*.

I cannot conclude this address, Sir, without lamenting that, by the removal of your Royal Highness's residence, the County of York will lose the benefit of those virtues which seemed placed there by the hand of Providence for their contemplation and improvement; but it is some consolation, to us, in this state of disappointment

appointment, that *ALLERTON*
MAULEVERER will be adorned
by the sobriety, intrepidity, (and
what is always the concomitant of
true courage) the peaceful temper of
COLONEL THORNTON.

I have the honor to be,

With profound respect,

Your Royal Highness's,

Devoted Servant,

Bradford, Yorkshire,
Aug. 1, 1789.

TRIM.

ERRATA.

- Page 18 l. 7, for *fellowes* read *fellow-creatures*.
33 l. 2, Note, for *sanguanaay* read *sanguinary*.
68 l. 9, for *that* read *those*.
78 l. 6, Note, for *Harley* read *Harlay*.
81 l. last, for *name* read *sacred name*.

REMARKS, &c.

ON the publication of the *Critique*, *TRIM* retired from the field, content with the laurels he had won, and pleased with the recollection that, though he had humbled, he had, in no small degree, benefited his adversary. He had written many things for his instruction, and had the pleasure to observe that, in some instances, they were carefully attended to. His *waistcoat* was no longer open to the navel, and some moderation was displayed in the length of his chitterling. *Egotism* began to be banished from his sermons, and some little regard was paid to the injunctions

A

of

of grammar.* Happy in seeing his adversary thus prudently employed in the improvement of his own dominions, which, through neglect of cultivation, were in want of many necessaries and many embellishments, Trim hoped long to enjoy the peace which he loves, and flattered himself that some degree of gratitude had arisen in the bosom of a gentleman, who, through *his* benevolent efforts was, every day, becoming more agreeable to his friends, and less exposed to the raillery and calumny of his *enemies*. But alas! human foresight serves only to expose human imbecillity; for, at the very moment, when Trim fondly dreamed that his little bark would conclude her voyage through life, on a smooth sea, attended with favourable gales, the horizon, on a sudden, grew dark, and a storm arose which threatened him with all the horrors of shipwreck.

But

* Trim is sorry to observe, that such expressions as the following still frequently appear in this gentleman's discourses, "The God *who* we serve, it is *him* who we worship." It is a pity that such sorry weeds as these should be suffered to grow up with such sweet flowers as *the dimple of approbation, the bliss of laughing innocence, and the soft swimming eye of maternal tenderness*. But so it is with half-scholars and half-poets:

*Pro molli viola, pro purpureo Narcisso
Carduus et spinis surgit palturus acutis.*

VIRG.

But to descend from metaphor to plain prose. The alarming situation alluded to was occasioned by an interview, which, accidentally, took place between Trim and his late antagonist, who was just returned from an expedition to the north, in which he had displayed a spirit of adventure and a contempt of danger rarely to be met with among the gentlemen of the gown. As the dialogue, which ensued, on this memorable occasion, has been much misrepresented, and will serve as an introduction to the following papers, it is laid before the public, without either partiality or embellishment. Trim was meditating in the fields, *sicut suus est mos*, when this gigantic youth, brandishing a bludgeon in his right hand, suddenly stepped forwards and thundered in his ear, "Are you the author of the *Critique*?"

Trim replied, that if the question had been put to him in a civil manner, he would, with pleasure, have gratified his curiosity ;† but that he would
not

† This was more than he deserved; for, many months before (previous to the publication and even the writing of the *Critique*) Trim had, by letter, applied to Mr. Atkinson, in the most civil language, to know if he was the author of a letter that appeared in a public paper reflecting upon *him*, but he would not condescend to favour him with an answer. It required

not grant to such language as this the indulgence he solicited.

Raising his voice still higher he proceeded, "I insist on knowing if you are the writer of that book?"

To which Trim answered, that finding himself treated in much the same manner as Mr. Wilkes was, on a much more memorable occasion, by the late Lord Egremont, he should take the liberty of imitating that gentleman's conduct, and request to know, by what authority Mr. Atkinson interrogated *him* about an anonymous publication; that, if he would produce his authority, Trim would examine it, and, if he found it to be good, he would bow to it with the submission that became him.

The thunderer seemed disconcerted; and, with a very different tone of voice, bordering somewhat on the pathetic, but not free from that whining cant which this gentleman always mixes with the pathetic, said, "How *could* you write such a book."

Trim answered, that he made no doubt the
author

quired, therefore, no small degree of assurance, after this refusal, on his part, to put a question of the same nature to TRIM; but modesty and propriety are no guides to this gentleman, in any part of his conduct.

author could assign very satisfactory reasons for writing such a book; that, for his part, he should neither acknowledge or deny it, but would content himself with declaring, that he should be ready, at any time, or in any manner, to answer for the truth and propriety of every line it contained; and, he added, with the same tone of voice, how could you, sir, write such a book as the Poetical Essays, which, for nonsense, bad English, and lewd images, has no parallel among the profligate productions of the eighteenth century?

Trim had the mortification, in turn, to hear the *Critique* charged with impiety and falsehood, and himself treated as a madman; to which he calmly replied, that, whatever blemishes it had, he believed it was free from *these*; that, if it was not, the ingenious author of the Essays had a fine opportunity of exposing his adversary; that no one could doubt of his inclination to do it; and that *he* should judge of the propriety of the charge brought against the writer of the Critique by the future conduct of his accuser. Trim added, that he lamented that the author of the Critique had not heard of the ingenuity and spirit Mr. Atkinson had lately displayed in a *new character*, which would have contributed much to the embellish-
men

ment of his work; and he concluded with saying, that *he* would endeavour to supply the deficiency, by conveying, as soon as possible, to the ears of the public, some account of his late conduct and adventures.

Mr. Atkinson made no reply; but bestowing on him a frown, from a scowling brow, in fullen silence, instantly departed.†

Trim, who is a strict observer of his word, lost no time in discharging his promise, but, the next day, communicated to the public, in the following manner, the intelligence alluded to.

“To the many curious and entertaining anecdotes, with which the singular and eccentric behaviour of Mr. William Atkinson has enriched the *Critique*, Trim begs leave to add another, which, for the instruction and entertainment it conveys, is, perhaps, superior to any yet communicated to the public. Last

† This interview took place on the 16th of November. It does not become Trim to give any opinion on the propriety or impropriety of Mr. Atkinson's conduct on this occasion, but he is inclined to think, that if it was referred to the consideration of the gentlemen of the *Coldstream Regiment*, who have displayed such extraordinary sagacity in matters of this kind, their sentence would be, “that Mr. Atkinson, like the Colonel, after the 15th, acted with courage, but not with judgment.”

Last summer this ingenious divine made an excursion to the lakes. When he arrived in the neighbourhood of that romantic spot, he threw off the dress of a clergyman, put on the habit and assumed the character of a *common sailor*. Thus equipped, and provided with a proper quantity of the Poetical Essays, he sallied forth to solicit the benevolent and compassionate to bestow a shilling upon him, by purchasing this religious and edifying work. As the story he told of his misfortunes and shipwreck was very piteous, and his athletic form seemed to bear testimony to the relation, the tale made an impression on some *charitable females*, who not only purchased his books, but bestowed on him many marks of sympathy and regard. Happily for him, no *press gang* was then in the north ;|| or this enterprising young man might have been compelled to enter upon a profession, for which he has shewed himself eminently

|| A few months before, on the apprehension that France would interfere in the troubles of Holland, a press-gang had been stationed in these parts to pick up *able-bodied men*, for his Majesty's service ; and, if they had had the good fortune to have met with this gentleman, they would not only have found him well qualified *in this respect*, but (which would have been an agreeable circumstance) they would have caught him already equipped and habited for the service.

ently qualified, and, in which, it is probable, he might have done more service to his country than he is ever likely to do either by his preaching or his poetry. Happily too, there was no *reforming magistrate* in the neighbourhood, or this sturdy beggar might have received that correction himself, which he is so active in procuring for his unfortunate brethren, whom necessity, and not wantonness, or the love of adventure, renders vagabonds.

Mr. A. has had the modesty to tell Trim that the Critique abounds with *bad English*, and that the author is a *madman*. The bad English of the *Poetical Essays* has been already pointed out to the satisfaction of the public and the everlasting disgrace of a *Master of Arts*. The bad English of the Critique remains to be proved; and Trim flatters himself, that to discover any grammatical errors in this publication will require sagacity and critical *acumen* far superior to those possessed by the ingenious author of the *Essays*. As to the madness of the author of the Critique, Mr. Atkinson, if he wishes any regard to be paid to his assertion, must produce some better proof than the composition alluded to. Trim gave that to the public merely as a bagatelle (*nos hæc novimus esse*
nihil)

nihil), and has had the satisfaction to see it well received. Even the methodists, however they may be offended with him for treating with such freedom the object of their admiration, allow that it is, at least, well written. But he cannot refrain from saying, after such provocation, that *insanity*, though a lamentable one, is the only justifiable excuse that can be made for Mr. Atkinson's strange behaviour on the borders of the lakes; for conduct so unworthy of a clergyman; and so peculiarly dishonourable to the serious and holy sect, to which he has the honor of belonging. Will they not say, that he has given great occasion to the enemies of the Lord to blaspheme; and that, whilst he condemns every innocent amusement in the laity, *he himself* indulges in frolics,* which are disgraceful both to his character

* Though Mr. A. indulges in these strange *frolics*, truth obliges Trim to declare, that he religiously abstains from the more heinous crimes of *cards* and *dancing*. So (if we may compare great things with small) it was with the eldest son of Louis XIV commonly called *the First Dauphin*. The greatest sin in the world was, in *his* opinion, eating on a fast-day. On one of these days, we are told, he sent for his mistress *Raisin*, the actresses, confined her in a mill, and allowed her nothing to eat or drink the whole day. On being asked by his aunt *Madame de Barviere*, what was his reason for condemning her to such strange diet, he gravely replied, "that he meant to commit *one* sin and not *two*."

ter and office, and which the meanest of the laity would blush to practice?"

On the appearance of this paper a violent clamour arose among the methodists, who made no scruple to charge Trim with blasphemy and falsehood; it being utterly impossible, they said, for so good a man, an enemy to all levity, to lay aside his gown, and assume the habit of one of the most profligate characters in this country. Trim was pleased with the warmth of these godly men and the good opinion they had of their pastor, but he thought it necessary to diminish the bad one they entertained of *him*, by laying some additional evidence before these charitable unbelievers. He, therefore, prepared the following paper with a benevolent view of leading them out of darkness to light, and from infidelity to truth.

"Some persons having called in question the truth of a late paper containing a slight sketch of the adventures of a young divine, in the habit and character of a *sailor*, Trim thinks it necessary to inform such persons, that this ingenious youth frequently entertains his friends with this curious and interesting story, and dwells with pleasure, on a circumstance, which Trim forgot to mention,
that

that he was, at last, discovered by *the whiteness of his hand*. It seems a lady who had surveyed this handsome young sailor with peculiar attention, and, not improbably, with a longing eye, made this important discovery. Mr. A. says that he amply repaid his kind benefactors, for their charitable contributions, by presenting them with his verses. So it seems the young tar addressed some of his friends, in the language of Silenus, with *carmina vobis*; but, as to the lady alluded to, it is probable, *huic aliud mercedis erat*.

Had the design originated upon the spot, had it been produced by *port*, or suggested by *sherry*, Trim had taken no notice of it, but passed it over as a common, human infirmity; because he knows, that, whatever aversion the saints have to tipling, in other men, they have no great aversion to it among themselves. But the expedition, it seems, was planned in the town of Bradford, and had long been the object of this gentleman's most serious consideration. When summer, the season for action, arrived, Mr. Atkinson having provided himself with a *jacket, trowsers,** &c. filled one
end

* Mr. Atkinson chose the materials himself, and discovered much taste in the directions he gave his tailor respecting this memorable dress. It is, therefore, thought to be the most
complete

end of his saddle-bags with these honourable accoutrements, and the other with a proportionable quantity of his ingenious Effays. Thus equipped this *Clerical Quixote* mounted his Rosinante and advanced to the north. Of the exploits performed by this ornament of the church militant, in his late summer campaign, Trim will say nothing, at present, because he understands that he is preparing his journal for the press; and, indeed, his journal, or rather his justification must appear, if he wishes to be thought possessed of any degree either of common sense or common honesty.

That the head of the late protestant association should turn *Jew* and receive circumcision, has justly been thought strange; but, perhaps, it is no less wonderful, that a grave and learned divine, at the head of the reformers, in this part of the West-riding, should turn *sailor* to please the ladies

complete and graceful sailor's habit that ever appeared in this country; *the Duke of Clarence's* only excepted. Notwithstanding all that has been said of it by wicked wits, Mr. Atkinson still retains his partiality for it, and when he is in a gay mood (for the saints have sometimes their gay moods), he puts it on and exhibits to the *elect*. A gentleman, who saw him in it, told Trim, that he was struck with his martial appearance and gallant air; and he added, that he looked so well in it that it was a pity he should ever wear any thing else.

dies, and encourage what he calls their *best feelings*, by presenting them with an amorous and inflammatory publication. § That Mr. A. displayed more ingenuity than his lordship, in his late metamorphosis, Trim is ready to allow; for, whilst the noble lord, after submitting to a painful ceremony, was embracing *Judaism*, from pure and disinterested love, this gentleman was prudently disposing of a bad poem, and extending his literary fame to the remotest corners of the north."

The faith of these good men was staggered by this unexpected blow, but whilst they were yet in a state of suspense, Mr. Atkinson stepped forth and removed their doubts by declaring that Trim's assertions were founded in truth; that it was true that he had appeared at the lakes in the habit of a sailor, but that, in doing this, he was actuated

§ Mr. A, might have found some other way of passing his time equally agreeable and much more rational; but he seems to have the same peculiarity of taste as *Madame de Longueville*, who being, like this gentleman, of a roving disposition, was conveyed by her husband from Paris to Normandy, but could not be prevailed on to enter into any of the amusements of the country, though many were offered to her choice. At last she told the people about her, that it was in vain to tease her any more about it, for the truth was, she hated *innocent pleasures*.

actuated by the best of motives, for that his design, in this perilous undertaking, was to promote the glory of God and the happiness of his fellow creatures. The methodists were amazed, and stood, like Shakspeare's blacksmith, with gaping mouths, ready to swallow the marvellous intelligence. § He proceeded to inform them, that having beheld, with grief, how much mankind were deceived by common beggars, he had taken upon him the form of a sailor, and patiently submitted to this disgraceful transformation, to convince men how easy it is, by a change of dress, and a plausible story, to impose on their feelings and beguile them of their property; and, he added, with becoming confidence, that he flattered himself that the success he had met with, on this occasion

§ Trim recollects but one instance of *amazement* that is worthy to be compared with this, and that is related by the lively *Madame de Barviere*. She tells us that Madame Gordon, who was one of the ladies attendant on her, had an habit of unbuttoning the coat of every body she was speaking to; that *Monsieur*, her husband, desired her, one day, to carry a message to the Chevalier Beuvron, captain of his guards; that, he being a very tall man and she very short, and unable to reach his waistcoat, she began to unbutton him below; at which the captain *amazed*, jumped back, crying out, good God! Madam, what would you have? and the whole company burst out into a loud laugh.

occasion, would, in future, put them on their guard against the attempts of these common, but successful plunderers. The story, it must be owned, was admirably adapted to the understanding of these wise men, and was received, as expected, with a murmur of applause.† But if this *was* Mr.

† The ingenuity with which Mr. A. attacked these men in their *own way* does infinite honor to his understanding, and puts Trim in mind of a stratagem of the same kind, which was played off, with similar success, by the late King of Prussia. This monarch having, in 1740, overrun Silesia, came, with his army, before Breslaw, which proposed to observe a neutrality during the war; a condition to which his Majesty readily assented. Soon after, the King found that every step he took was observed, and that intelligence of all his motions was regularly conveyed to the enemy. On taking proper measures to discover by what channel the intelligence was communicated, he found that there were in Breslaw many *old maids*, bigoted catholics (the king calls them *fanatiques*), who hated the very name of protestant; that these enterprising damsels had formed themselves into a *political club*, and had regular meetings to consider what measures could be adopted to serve their country and annoy the enemy, which they were enabled to do by having relations or lovers in both armies. The King, therefore, procured a *lady*, on whom he could depend, and gave her directions to introduce herself to this *godly society*, by expressing her detestation of *his* measures and her warm attachment to the house of Austria. The attempt was made, the pious sisters received her with open arms; and the king was thereby enabled to turn the artillery that had galled him upon the industry and ingenuity of his enemies.

Oeuvres Posthumes de Frederic II Roi de Prusse, tom. 1.

Mr. Atkinson's motive, Trim makes no scruple to affirm that a more irrational and savage purpose never originated in the heart of man.

What! because Mr. William Atkinson *is not what he seems*, but sports with the feelings, and imposes on the credulity of mankind, are the ears of men to be deaf to the cries of their fellows, for fear that among *many* hungry petitioners, they may meet with *one* affluent impostor? But to men of gaiety and pleasure this gentleman produced a motive more suitable to the tenderness of heart he has frequently displayed, and the amorous constitution, for which he is famed. To *them* he intimated that he undertook this singular expedition to contribute, with the greater ease and security, to the entertainment of the fair damsels who adorn the borders of the lakes, and, by their native charms, add to the beauty of those romantic and enchanting scenes. That *some things* may be done for the amusement of the ladies, with more propriety in the character of a failor than in the habit of a clergyman, Trim is ready to admit; and he makes no doubt that this good man improved, to the full, all the advantages he possessed both for their entertainment and his own.*

He

* The ladies say that Mr. Atkinson, like Othello, won the hearts

He has been heard to declare that there is not a woman in England whom he could not prevail

B

upon

hearts of the fair virgins of the north, by talking of the dangers he had braved, and the battles he had won; and they speak of his conduct, on this occasion, as a *chef d'œuvre* of ingenuity peculiar to the sex. That Mr. A. displayed much ingenuity, in this undertaking, Trim is willing to allow, but that the ladies are wiser in their generation and better intitled to the palm of *ingenuity* has been demonstrated on many occasions. To prove this assertion, Trim begs leave to produce an anecdote or two of a young lady, who has displayed more *natural ingenuity*, that is, an ingenuity neither acquired by art, or improved by experience, than any *man* he has ever heard or read of. This lady was Maria Louisa, Queen to Philip V, King of Spain, who, at the age of *thirteen*, sat among the grandees, and presided at the council-board, in quality of regent, during the King's absence. To shorten the debates of the council, which must have been very disagreeable to a person of her age and vivacity, she adopted the following method. Observing that these sage counsellors frequently wandered from the subject, she archly observed, "that, as they were speaking of matters that had no connection with public affairs, and in which the King and herself had no concern, she would employ herself in working;" and actually pulled out a thread-paper. The ministers looked at one another with astonishment, and confined themselves to the subject. Whenever, in future, they were about to stray, the Queen had her hand in her work-bag, and was preparing to thread her needle.

Her conduct towards the King was no less *ingenious*. Knowing his passion for the sex, she had castors put to his part of
the

upon, in the space of *two hours*, to admit of his embraces. • That a lovely youth, adorned with the graces both of person and mind, may kindle a flame in the bosom of unsuspecting innocence, Trim has frequently seen and as frequently deplored; but he entertains a better opinion both of the virtue and taste of his fair countrywomen than to believe that, *on the first summons*, they would deliver up their precious treasure to be rifled by the hand of this unlettered and unpolished Cymon. That Mr. A. has one accomplishment which peculiarly fits him for enterprises of this kind

the *synonime* or double bed, and when he was untractable and would not let her have her way in matters of state, she pushed his bed further off; but, when her propositions were assented to, she drew it nearer and admitted him into her own. Yet the time was when the Queen could not bear to be separated from him even for a *night*. A few weeks after their marriage (the Princess was then but *thirteen*) the King was under the necessity of embarking for Italy to take the command of his army. The young Queen submitted to this cruel and unexpected separation with a fortitude above her age; but when, the evening before, the King was asked, in her presence, if he meant to pass the night in the Queen's apartment, with a sensibility and *naïveté*, not to be described, she cried out, *en sanglotant*, “ *Hé mon Dieu! du peu de temps qui nous reste, veut-on retrancher les nuits?* ”

Memoires Politiques et Militaires par Millot, 4. tom.

kind, Trim is ready to allow. That total disregard of *truth*, which has always marked his intercourse with the sex, Trim fears has been fatal to many a fair and *true believer*. The ladies of Bradford have frequently told him (no great compliment to the man of morality) that he never speaks truth but in the pulpit. By this prudent diffidence *they* have, hitherto, escaped unfulled and unseduced. What this good man's conversation with the ladies is, Trim presumes not to inquire; but he has frequently heard gentlemen declare that his conversation with *them* is distinguished by nothing but obscenity and lewdness, by accounts of feats of virility he has performed, and the extraordinary pleasure he has given the sex; in which the *memini numeros sustinuisse novem* is rarely forgotten. Such conversation might amuse *Mrs. Arabin* on the carpet, or in the shrubbery, but men of sense will despise the man who would pollute their minds with foul images and lascivious representations.†

To

† Is there on earth an object more odious or disgusting to the man of virtue and true piety than the *enthusiastic preacher*, whose life and doctrine are perpetually at variance?

And is an unconnected rapsody, delivered once a week, equally adapted to any sentence of morality, or any text of scripture

To prepare his fair readers (whose happiness he holds dearer than his own) to resist the solicitations of this licentious *Abbè*, Trim begs leave to lay before them the following instance of female spirit and female virtue. It does honor to the sex and will convince the world that they are not *all* (as Mr. A. has presumed to intimate) to be subdued either by the charms or the importunity of their admirers. *Mademoiselle D'Esragues*, a young lady of great beauty, had made an impression on the heart of Henry IV of France, a prince no less distinguished by the gallantry of his life than the gracefulness of his person. One day, this amorous monarch, being alone with his fair conqueror, pressed her in a tone of tenderness, to tell him which was the way to her chamber; to which that virtuous girl replied

scripture, a sufficient atonement either to God or man for a series of actions, and a constant stream of conversation, which religion and morality equally condemn?

If a man *will* have his vices, let him sin like a gentleman. We view with compassion the frailties of *honest Charles*, because they flow from a feeling heart and a liberality of mind; but whether *Joseph* has a mistress *behind the screen*, or visits her, in a borrowed habit, at the lakes, we view with horror the sanctified hypocrite, curse his *sentiment*, and, in the language of Old Noll, damn his *morality*.

replied, with becoming spirit, " that there was but one way to *her* chamber, and that was through the church."

For the admonition of Mr. Atkinson (who seems much more in want of it than his fair readers) Trim introduces the following short poem which was written by George Wither who was born in 1588. For *naïveté* and elegant simplicity it has not, perhaps, been yet excelled; and, being little known, may be deemed a literary curiosity.

When Philomela with her strains
 The spring had welcom'd in,
 And Flora to bestrew the plains
 With *daisies* did begin;
 My love and I (on whom suspicious eyes
 Had set a thousand spies)
 To cozen Argus strove;
 And seen of none
 We got alone
 Into a shady grove.

On

On every bush the *eglantine*,
With leaves perfumed, hung ;
The primrose made the hedge-rows fine,
The woods with music rung.
The earth, the air, and all things did conspire
To raise contentment higher
That I had come to woo :
Nor means of grace,
Nor time, or place,
Were wanting thereunto.

With hand in hand, alone we walkt,
And oft each other ey'd ;
Of love and suff'rings past we talkt,
Which our poor hearts had try'd :
Our souls infus'd into each other were ;
And what may be her care
Did my more sorrow breed :
One mind we bore,
One faith we swore,
And both in one agreed.

Her

Her dainty palm I gently prest,
And with her lips I play'd;
My cheek upon her panting breast,
And on her neck I laid,
And yet we had no sense of wanton lust;
Nor did we then mistrust
The poison in the sweet:
Our bodies wrought
So close, we thought,
Because our souls should meet.

But kissing and embracing
So long together lay,
Her touches all inflamed me,
And I began to stray:
My hands presum'd so far, they were too bold:
My tongue, unwisely told
How much my heart was chang'd;
And virtue quite
Was put to flight
Or, for the time, estrang'd.

Oh!

Oh! what are we, if in our strength,
We over-boldly trust?
The strongest forts will yield at length,
And so our virtues must.
In me no force of reason had prevail'd,
If she had also fail'd;
But, e'er I further stray'd,
She sighing kist
My naked wrist,
And thus in tears she said.

Sweet heart (quoth she) if in thy breast,
Those virtues real be,
Which, hitherto, thou hast profest,
And I believ'd in thee,
Thyself and me, oh! seek not to abuse:
Whilst thee I thus refuse,
In hotter flames I lie:
Yet let us not
Our true love spot;
Oh! rather let us die.

Are

Are we the two, that have so long
Each other's loves embrac'd,
And never did affection wrong,
Nor think a thought unchast?
And shall, oh! shall we now our matchless joy
For one poor touch destroy,
And all content forego?
Oh! no, my dear,
Sweet heart, forbear,
I will not lose thee so.

For should we do a deed so base
(As it could never be)
I could no more have seen thy face,
Nor wouldst thou look on me.
I should of all our passions grow asham'd,
And blush when thou art nam'd;
Yea (though thou constant wert)
I being naught
A jealous thought
Would still torment my heart.

Whilst

No vulgar blifs I aimed at,
 When first I heard thee woo:
 I 'll never prize a man for that,
 Which every groom can do.
 If that be love, the basest men that be
 Do love as well as we;
 Who, if we bear us well,
 Do pass them then,
 As angels men
 In glory do excel.

Whilst thus she spake, a cruel band
 Of passions seiz'd my soul:
 And what one seem'd to command, I
 Another did controul:
 'Twixt good and ill I did divided lie;
 But as I rais'd my eye
 In her methought I saw
 Those virtues shine
 Whose rays divine
 First gave desire a law.

With

With that I felt the blush of shame
 Into my cheek return,
And love did with a chaster flame
 Within my bosom burn :
My soul her light of reason had renew'd ;
 And by those beams I view'd
 How sily lust ensnares ;
 And all the fires
 Of ill desires
I quenched with my tears.

Go, *wantons*, now, and flout at this
 My coldness, if you list :
Vain fools ! you never knew the blifs
 That doth in love consist.
You sigh, and weep, and labour to enjoy
 A shade, a dream, a toy.
Poor folly you pursue,
 And are unblest,
 Since every *beast*
In pleasure equals you.

You

You never took such rich content,
 In all your wanton play,
 As this to me hath pleasure lent,
 That *chast* she went away,
 For, as some fins, which we committed have
 Sharp stings behind them leave,
 Whereby we vexed are ;
 So, ill suppress
 Begetteth rest,
 And peace beyond compare.

Trim leaves Mr. Atkinson, for a few minutes, to reflect on the pleaded reason of this victorious maid ; which, he hopes, in future, will check the *naked wrist* of this daring and licentious rover.*

In

* If this picture is not to Mr. Atkinson's taste, and has not awakened in him something better than what he calls his *best feelings*, Trim begs leave to refer him to another, of a very different kind, in which is represented a bolder and more successful lover----on his *death-bed*, attended by the beauty he has ruined, which still clings to him with unabated fondness. The ingenuous remorse on one side, and the forgiving, overflowing tenderness on the other, will force from the eye of gallantry (barbarous and hardened as it is) the reluctant tribute of a tear.

See *the Repentance of Passion*, a beautiful and pathetic little Poem, founded upon *fact*, in the second vol. of the Poetry of the World.

In the mean time, he proceeds to pay his respects to his more amiable friend, the Vicar; who, since the publication of the Critique, has bestowed on him many favors, and to whom he is impatient, as far as is in his power, to make a suitable return. The conduct of this good man, on the appearance of that pamphlet, was so different from Mr. Atkinson's, and does that gentleman so much honor, that Trim takes a pleasure in communicating it to the public. Being, one day, in company and called upon to give *a friend* as a toast, he very benevolently named TRIM. On the company expressing their astonishment, the Vicar, with much gravity, declared, that he gave Trim, because he considered him as his *best friend*, as, by telling him of his faults, he kindly afforded him an opportunity of removing them. With the same magnanimity he informed the company, that in his daily prayers (and according to his own account he prays as often as *Daniel*) he never omits the name of Trim, but constantly prays for his repentance and conversion. § Trim is infinitely

§ Trim begs leave to propose for this gentleman's consideration, or, if he pleases, for the text of his next discourse, the following sentence.

The

itely obliged to this gentleman for his kind remembrance of him in his devotions, because he knows the prayers of a *righteous man* avail much; but he begs leave to say that, if by his conversion, the Vicar means his entrance within the pale of *methodism*, he is much afraid, that his prayers, in this instance, will be ineffectual. To make the Vicar some little return for the honor he has done him by introducing him to the respectable company he frequents, and, above all, for his kind attention to his spiritual concerns, Trim takes this opportunity of communicating to him an article of intelligence, in which he is much interested; and which, if properly attended to, may prevent the most alarming consequences both to his person and reputation. He has been informed (and he is convinced the intelligence may be depended on)

“The more honesty a man has, the less he affects the air of a saint.”

Lavater's Aphorisms.

This great physiognomist declares that, by inspecting the feet of any man, he can tell what sort of soul he has, and what passions he is actuated by.

Trim would be glad to introduce this gentleman to the feet of his holiness, the Vicar.

Probably some virtues might be discovered, which have, hitherto, escaped the penetration of TRIM, and which even the members of the Tabernacle never dreamed of.

on); that the Critique has fallen into the hands of the *Prussian Ambassador*, and that his Excellency, having read the Vicar's declaration, that being, a few years ago, at a masquerade in Berlin, a sister of the late King, who appeared much captivated with his person, proposed to him to withdraw, expressed much indignation at the assertion, and treated it as a scandalous libel on the house of his royal master. His excellency added, that care would be taken to secure this gentleman, and that the room occupied by *Baron Trenck*† would be a suitable place for this imitator of his virtues. He intimated what kind of punishment was reserved for this outrage to female virtue; but Trim cannot mention, or even allude to it for fear of calling a blush into the cheek of his fair readers. ||

Trim

† The Vicar, it must be owned, discovered much more discretion on this occasion than the *Baron*; for the latter boasted of the favours he had received from his fair mistress within the walls of Berlin, whereas the Vicar never spoke of the conquest he had made till he was safely landed in Great Britain.

|| But why it may be said, should his Excellency meditate this sanguinary design, which may drive to melancholy and madnets

Trim advises the Vicar by no means to visit *Scarborough* this season ; as the following circumstance has a very suspicious appearance. A Prussian vessel, from Embden, has, for some weeks, been at that port ; and, though enquiry has been made what cargo she is in want of, and whither she is bound, no intelligence has hitherto been procured relative to either. This Trim hopes will put the Vicar on his guard ; for should he be caught bathing, the sailors would make no scruple to seize him *in puris naturalibus*, hurry him on board, carry him, in a few days to Holland, and present him to the Stadtholder ; from whence his Serene Highness would, no doubt, convey him to Berlin, not only in compliment to his royal friend and protector, but in justice to the
memory

madness another *Eloisa* ? why not make a formal complaint to the Minister ? From the strict union which prevails at present, between the courts of London and Berlin, (which every friend to this country must rejoice at) no doubt, the Attorney General would be directed to proceed against this gentleman, and the consequence would, probably, be, that he would be under the necessity of taking up his lodging, for a considerable time, with his pious brother, *Lord George*, who is now suffering for a much less crime, a few free reflections on the character of the Queen of France, who, if any credit is due to her late confidante, *the Countess de la Motte*, has not been very tender of her reputation.

memory of his much injured Aunt.† Trim has taken much pleasure (a pleasure enhanced by the rarity of the occasion) in relating the philosophic composure and truly christian temper, with which the Critique was received by the great and good man, to whom it was addressed; and he laments that a regard to truth induces him to declare, that, in a very short time, this gentleman (with an inconsistency no way peculiar to his character) departed from a line of conduct, which had reflected lustre upon himself as well as the holy sect, whose lives and consciences he has the honor of directing. That it was not done spontaneously, Trim is willing to allow, and in *his* charitable eye, this is no small diminution of the offence; but that he was seduced from the right path by men incapable of comprehending the sublimity of his sentiments, or imitating the magnanimity of his conduct, Trim will never cease to deplore.

The *elders* it seems flocked around him, and incessantly repeated, that the charges brought against him by Trim must not be overlooked; that the very existence of his character and good

C

name

† The Stadtholder's Lady is niece to the *Abbess of Queidlingburg*.

name depended on their confutation; that he must, without delay, inform the public that he never saw the *Prussian Princess*; that he did not purchase the Vicarage of B; that he never *broke a promise* he had made; and that he had faithfully and honestly accounted for every shilling of the public money committed to his care. The Vicar, for some time, resisted their solicitations, observing, with much propriety, that he was satisfied with the testimony of his own conscience; that he cared little about the good opinion of the public, while he had the happiness to possess their's (an ingenious and well-timed compliment) and he added, with some degree of shrewdness, that he thought it better to remain silent, as from an anxiety to clear himself, the world might uncharitably conclude that there was some foundation for the charges. The elders, with pious warmth, renewed their solicitations; and this good man, whom neither the licentiousness of a masquerade, nor the charms of the *Prussian Princess* * could

* Trim did not mean, as some wicked wags have insinuated, by producing this Anecdote, to reflect, in any degree, on the chastity of the Vicar. This good man, he is convinced, has long retired from scenes of this kind. Besides the best of pleasures soon cloy; for *Madame de Baviere* has told the world, that
when

could soften into compliance, yielded to their wishes.

It soon transpired (for the Methodists announced it with a godly joy) that, in a few weeks, the Critique would be *criticized*, and the Trimmer *trimmed*. Trim was pleased at the thought of seeing his little offspring, the ungodly production of a laughing hour, honoured with the notice, and introduced to the world by the annotations of a learned and reverend Divine. But alas! what did the mountain produce?---*A mouse!* The Vicar it seems though he had engaged to refute the Critique, had prudently said nothing of the manner

when, after the birth of her second child, her Husband proposed separate beds, she was highly delighted, being heartily tired of the trade of *making children*.----But were not the grapes sour, because they were out of the reach of *Madame*? the cause of this separation may perhaps be found in the description this Princess gives of her person. "I must be frightfully ugly, for I never had one tolerable feature. My eyes are small, I have a short snub nose and flat lips, large flabby cheeks, the foulest hands in the universe, and a lank figure, though short of stature" She then adds it was extremely disagreeable to lie in the same bed with *Monsieur*: he would not let one come within a mile of him, so that I lay so near the edge of the bed that I have often tumbled on the floor.

This good humoured Princess married *Monsieur* only brother to Louis XIV. and was mother of the celebrated Duke of Orleans, Regent of France during the minority of Louis XV.

manner in which he meant to discharge this obligation. He therefore took a copy of this wicked work (Trim uses the language of the sect) and having written *marginal notes* on the several passages that respected *himself*, and passed over (not in a very honourable manner) those that bore hard on his amiable friend, he sent this copy to an eminent character among the methodists to be circulated among the *elect*, but with a strict injunction to keep it from the eyes of the ungodly. Trim has left unexerted no ingenuity, no industry (and he possesses a tolerable share of both) to catch a view of this interesting performance; but he is sorry to inform the public, that the melody of *his* voice has not yet lulled to repose the Argus-eyes of this wary sect, who guard this precious treasure with a vigilance proportioned to its value, esteeming the comments of their master on this edifying work much more than the admonitions of their Bible. § But would it not have

§ Trim takes this opportunity of communicating to these good men the following interesting intelligence, viz. that Lady Huntingdon, being the highest bidder, is likely to have the *Royalty Theatre*, which she means to convert into a *meeting-house*. Trim begs leave to add that this place is admirably calculated for the *Farces* of Methodism, and he cannot refrain

have been more prudent, as well as more manly, to have met Trim at the bar of the public; to have made the defence as notorious as the accusation, and expose the reviler of his brethren to the sentence of a jury, which no chicane could perplex, no sophistry evade? Trim would have been happy to have met the Vicar on this ground; and, he pledges himself that, if he will venture to leave the Tabernacle, and descend on the theatre of the world, he will not only, in the face of mankind, prove the truth of the several charges he has made, but produce such additional evidence

frain from expressing a wish that these pieces were confined to such places, and not permitted to creep into and defile our churches.

It may not be amiss, as a hint to the methodists in these parts, to mention *a new method of making converts*, which has been practised with much success by an eminent preacher of the sect, in the neighbourhood of London. After warmly exhorting his congregation to attend to the interests of their souls, this gentleman concluded his discourse with informing them that he had just opened *a Cook's Shop*, where they would meet with proper refreshment, good ale, porter &c. where he hoped to see them in the evening. Trim does not wonder at the rapid encrease of this sect, since *their* pastors not only take care of the soul but charitably provide comforts and enjoyments for the body; which, with its various pursuits, amusements, pleasures &c. seems to be the *primary object* of these wise and considerate men.

dence in support of these charges, and throw such a portion of *inward light* into the breasts of his pious followers as will flash conviction on the dullest minds of the dullest sect that ever disgraced the name of Christianity. To remarks he has not seen, and marginal notes, which are carefully concealed from him, Trim cannot reply; but he thinks it his duty to take some notice of the complaints of the *elders*, who, on account of the sanctity of their lives, as well as their pre-eminence among the brethren, are intitled to his attention and respect.

As to the story of the *Prussian Princess*, * Trim declares

* Trim forgot to observe, at a proper time, that the Princess alluded to was *Ann Charlotte Amelia*, youngest sister of the late King of Prussia, *the same Lady* who had distinguished herself by an amour with Baron Trenck; a circumstance TRIM thinks necessary to mention, not only as a *curious fact*, but because it confirms the account given by the Vicar of the disposition and liberality of this Princess.

When the Vicar arrived at Berlin, the Baron was in confinement; and, the Princess, being perfectly disengaged, it seems, fixed on this gentleman for his successor in the fair tabernacle of her bosom, a choice which was thought, at that time, to do honour to her Royal Highness's discernment: but the inflexibility of the Priest, the stern rebuke the Princess met with on this occasion, and, perhaps, some little remorse arising from reflection on a life not very virtuously spent, induced

declares in the most solemn manner, that he received it from the Vicar, both in the form and substance, in which he has presented it to the public; that he heard him *twice* relate this anecdote, and could not therefore be mistaken in his conception of it; that he could mention the names of several respectable characters, who were present when he boasted of this conquest, whose names it would be a breach of delicacy to produce; but, if called upon in a proper manner, Trim will break through this tender ligament, and push forward to the conviction of his ungenerous and ungrateful adversary.†

That

duced this Lady to form a resolution, of imitating this good man, by quitting the flowery path of pleasure and taking refuge in the *Church*; a design which her Highness was, soon after, enabled to execute, having obtained, through the interest of her Royal Brother, the protestant Abbey of Queidlingburg,----Trim cannot discover when this Princess died; but he recollects that, a few years ago, the government of this Abbey was bestowed on the Princess Sophia Albertina, only sister of the present King of Sweden.

† Was it generous, or even grateful in this gentleman, after declaring “that he was more obliged to Trim than any man living for putting him in mind of his faults, and, thereby, affording him an opportunity of amending,” to circulate his *annotations* for the purpose of impeaching his veracity, and destroying

That he *bought* the Vicarage of B. though he has solemnly *sworn* that he neither purchased it himself, nor was it directly, or indirectly, purchased for him, Trim was justified in asserting, not only from having had this information repeatedly from his own mouth, but from having seen a letter (which can at any time be produced) in which he has made the same unguarded declaration.

As to the assertion of the elders, "that he never broke a promise which he had made," this is a text which requires no comment. The testimony of the country gentlemen who were duped ‡ by his promises, and whom he would not permit destroying, as far as was in his power, his good name?

Hoc Ithacus velit, et magno mercentur Atridæ.

The crafty Vicar this and the two sons

Of A. would dearly purchase;—

But whilst Trim is capable of wielding the sacred weapon, which God and nature have placed in his hands for the defence of the truth and the scourge of methodism, he fears neither the eloquence of the *layman*, or the dark machinations of the *priests*.

‡ This gentleman, unfortunately for the persons who had to deal with him, had, in his composition, every thing that tended to invite confidence, and remove suspicion---a flattering,

permit to act with him in a public trust (notwithstanding the most solemn declarations to the contrary) because he dreaded their integrity, and good sense, wants no support either from the arguments, or the ingenuity of Trim. However, as no doctrine can be made too clear to the dim eye of methodism, Trim will condescend to illustrate that which *he* has advanced by the following *fact*.

After having obtained a very handsome subscription from the town and neighbourhood, for the purpose of purchasing an Organ, the Vicar proposed, at a vestry-meeting, to erect galleries in the Church, and, by the sale of the seats, create a fund for the maintenance of an Organist. This proposal being approved of, he proceeded to inform

ing, fawning, spaniel-like deportment, with *words smoother than oil*---how admirably has Butler illustrated this character in the following simile, which, not being in his *Hudibras*, the reader, perhaps, has not seen.

- “ As *thistles* wear the softest down,
- “ To hide their prickles till they ’re grown,
- “ And then declare themselves, and tear
- “ Whatever ventures to come near ;
- “ So a *smooth knave* does greater feats,
- “ Than one that idly rails and threats,
- “ And all the mischief that he meant
- “ Does, like a *rattle-snake*, prevent.

Miscellaneous Thoughts.

form them that he purposed to apply to the Ordinary for a faculty to enable him to build and dispose of the said galleries. It was suggested by by some gentlemen present, that it would be proper to apply for the faculty in the names of the principal subscribers, as well as his own. The Vicar acknowledged the propriety of the remark, promised to do it; and, as an earnest of his sincerity, on this occasion, took down the names of the subscribers recommended: yet, notwithstanding this declaration, in the face of the parish, and, what is more to a pious man, in the house of God, he purposely omitted the names of the subscribers, and procured a faculty in his *own*. The world, no doubt, will think this a *bold stroke*; but, when Trim informs them that it was too a successful one, and gave him the uncontrolled possession of above *seven hundred pounds*, which he could manage, as he pleased, dispose of, as he pleased, and account for, as he thought proper, the public will be at a loss which to admire most, the ingenuity of the plan, or the spirit of the execution. But,

————— *Longa est injuria, longæ*
Ambages. VIRG.

If

It would require a Volume to follow this wily gentleman through his shifts, doubles and redoubles, till the chace was concluded by his dropping, like the Beaver, the precious treasure, for which he was pursued. ||

As

|| As soon as the Vicar had got this money into his hands he gave out that he was determined to keep every shilling of it for his own use. Trim, hearing this took, the liberty of asking him if he meant to do so, to which he answered that he did, and gave as a reason, that he had bought the Vicarage very dear; that he had *nothing else* to support himself with, and, therefore, could not afford to part with the money. On Trim's observing that such a step would make him, for ever, odious to his parishioners, and that the consequence would be a Chancery-suit, he replied, that he was ready to go with them into Chancery, that he had *a good estate*, besides his living, and could bear the expences of a Law-suit as well as they (the attentive Reader will observe how justly these *traits* characterize the man.) Soon after, observing much uneasiness in the parish, on this account, he gave out, that he meant to keep the money in his hands *only* during his life; that he would not touch a shilling of it, but would bequeath it to the succeeding Vicar. Inquiry was made, soon after, if he had made a will, and it was found he had not; so that, if he had died *suddenly* (and some treasurers of this sort have done so) being personal property it would have descended to his wife. Finding this plan not approved of and afraid to persevere in it (for happily for mankind he wants the spirit necessary to constitute a great----character) he gave out that he would put it into the

As to the other declaration, “ that the Vicar has honestly and faithfully accounted for every shilling

the hands of the *Chancellor*. On further consideration, he would not do this, for fear the Chancellor would not let it come back into *his*. In the mean time, the country gentlemen made several applications to him, urging him *to do justice* and account for public money, which his parishioners had put into his hands, relying on his principles as a clergyman, and his integrity as a man; but to no purpose. Being asked if he had not declared that he would not take a single step in this business without previously consulting *them*, he answered he had not. A few minutes after he addressed himself to the gentleman who put this question, and apologized for contradicting him, acknowledging that he *had*. (Another trait of the man.) At last,

——— *Quod optanti divum promittere nemo
Auderet, vol-venda dies, en adtulit ultro.*

At last, he voluntarily offered to give up the money, and, after some resistance, consented to the appointment of trustees out of the neighbouring gentlemen, for the management of it. The trustees were nominated, and resolutions, to this purport, were drawn up. *The next day* he would not adhere to these, but was determined, at all events, to keep the money. However, some months after, he purchased land with it, appointed trustees from among the inferior tradesmen of the town (not *one gentleman* being among them) and manages the revenue arising from it, as he pleases, because these men, being members of the Sanctuary, place implicit confidence in the honour, integrity, and disinterestedness of their worthy master.----Trim begs

shilling of the public money committed to his care ;"----little illustration is wanting on this head, but, as the methodists call aloud for evidence, Trim will take the trouble of stating, for their consideration, the following *fact*. The money arising from the sale of the galleries constituting but a small fund for the support of an Organist, the Vicar proposed *an Oratorio* in the Church as an expedient that would make some addition to this slender stock. The benevolence of the proposal was universally admired; and, on this ground, the Oratorio was numerously attended. Many months after, when this gentleman, after many refusals, much evasion, and, with great reluctance, delivered in an account of the public money he had received and expended, he observed, with respect to the money taken at the Oratorio, " that he could not tell what he received, if he was to die

begs pardon of the reader for troubling him with this dull note, but he thought it necessary to state these *few* facts (out of many) in support of his allegations. The Vicar is at liberty to controvert, or attempt to controvert any of these facts, but Trim warns him against *insinuation*; for if he hears a single insinuation, on this occasion, he will give the whole business, in detail, to the public, who will, *then*, be capable of forming an adequate idea of the head and heart of this honourable man.

die for it, the confusion was so great." * What, sir, because the confusion was great at the church-door, could you not tell, when retired to your closet, how much money you had received? what would the manager of a Play-house say to his door-keeper, if he pleaded the confusion of the night, as a reason for delivering in no account the next day? would he not be at a loss which to admire most, the folly or the impudence of such a plea? The day after the Oratorio, it was whispered among the methodists, that the money remaining in the Vicar's hands, after paying the performers, was something more than *sixty pounds*.

Trim thinks it not improbable that there were 1500 persons in the Church, but he will suppose them to be but 1200. These at two shillings each, (the price of the tickets) would produce *seventy pounds*. But out of this the performers were to be paid. The Vicar himself engaged these, on the best terms possible, and prudently

* These words are transcribed from the account. The reader will take notice of the curious expression, *if he was to die for it*. Trim will not say he deserves *to die* for it, but he makes no scruple to declare, that many poor wretches have been sent to *Botany Bay* for a much less crime; and he makes no doubt the public will entertain the same opinion, when they know the whole of this honourable business.

dently entered upon paper the several sums they were engaged at; but, afterwards, *more prudently* lost the paper, and paid them according to their respective merits. Unfortunately the poor wretches suffered much by this *commutation-act*. Some of them had no money to carry them to their respective settlements, and others, if it had not been for the benevolence of the inhabitants would have departed from the town with empty stomachs. From the above statement, and from the good effects of the commutation act, Trim is inclined to think that the report of the methodists, in this instance, is conformable to truth. || From hence it appears that there is a considerable sum in the Vicar's hands, which is the undoubted right and property of the Organist; and when the public is informed that this man has a wife and child and

|| It should be observed that, though Trim has reckoned the tickets only at *two shillings*, great part of them were sold at *three*. From this circumstance, and the low number, at which he has taken the company, Trim thinks it probable that he has under-rated the sum received, by, at least, *one third*; but he has done this from a principle of fairness and candour.

That the report of the methodists that he had received only sixty pounds, after paying the performers, came from the Vicar himself, Trim has no doubt; for it is well known that, in *money matters*, this gentleman does not stand upon ceremony even with his *best friends*.

and no better salary, at present, than *fifteen pounds*† for his and their support, Trim flatters himself that they will join with him in thinking that the voice of humanity, as well as justice, calls aloud for *restitution*. ‡

The

† The land the Vicar says, produces 25*l.* per ann. but he cannot afford to give the Organist more, at present, than *fifteen* on account of *repairs*; but whether he means repairs of the premises, or the Vicarage, is known only to himself. It is not Trim's meaning, or his wish, that the sum alluded to, should be paid into the hands of the present Organist, which, for obvious reasons, would be improper; but that the money, as originally designed, should be laid or placed out, in the best manner possible, and the interest regularly paid to that gentleman. The Vicar has had this money (at least *sixty pounds*) in his hands, and, consequently, the use of it, more than three years; so that, at legal interest, there is now due to the Organist somewhat more than *nine pounds*.

‡ How little the Vicar has profited by the writings or is disposed to follow the example of his divine master, may be learned from the following. "Money must needs pass thro' my hands (says John Westley) but I will take care (God being my helper) that the Mammon of unrighteousness shall only pass through; it shall not rest there. None of the accursed thing shall be found in my tents, when the Lord calleth me hence. And hear ye this, all ye who have discovered the treasures which I am to leave behind me; if I leave behind me *ten pounds* (above my debts and the little arrears of my fellowship)

The Vicar has frequently declared (and he is always sincere in his declarations) that he has infinitely more pleasure from being told of his faults than Trim can possibly receive from their publication. Trim takes no pleasure in pointing out the degeneracy or the knavery of any man, but he honestly confesses that, since the Vicar has honored him with the title of his *best friend*, and seriously asserted that the mention of his faults will always be attended with their removal, he has proceeded in this disagreeable business, with less reluctance, in hopes of being the happy instrument of his *REFORMATION*. But he is sorry to say that, from long experience, he has little hopes of seeing his benevolent efforts crowned with success, and he much fears that nothing *he* can say will make a proper impression on the heart of this man. He will therefore take his leave of him in the words of a gentleman, whose doctrine he has long professed to revere, but whose example he has not, hitherto, been very anxious to imitate:

D

“ Finally,

lowship) you and all mankind bear me witness that I lived and died *a thief and a robber*.

Earnest Appeal to Men of Reason and Religion.

If the Vicar should die, before he makes *restitution*, according to John Wesley's doctrine (and the purity of it *he* will not call in question) he will carry with him to the grave a character that will reflect no honor upon the sect.

“ Finally, sir, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are of *good report*; if there be any virtue, and if there be any praise,

THINK ON THESE THINGS.”

Trim now returns from the Master to the Disciple, from the Vicar to his Curate, and flatters himself that if the former is incorrigible, he shall make some small impression on the tender heart of his younger and less obdurate friend. Soon after the publication of the paper, in which Trim had mentioned the exploits performed by this gentleman in his new character of *ranger of the lakes*, he mounted the pulpit, and entertained his congregation with a dissertation on the religious character and principles of Trim: yet he knew nothing of his principles or religion. Trim had, indeed, imprudently declared, in speaking of the Athanasian creed, that *he* had but one creed, and that was the New Testament, and that he regarded all other creeds only so far as they quadrated with, or were reconcileable to this. On this account he has been proclaimed an infidel and an heretic; but he shall never be ashamed of an opinion which was entertained by one of the best and wisest men this country ever produced (Arch-Bishop Tillotson)

lotson) § who, speaking of this creed, expressed a wish that the Church was *fairly rid of it*. In consequence of this fresh attack, Trim thought proper to publish the following.

“ On the appearance of some late papers, Mr Atkinson’s friends exclaimed that it was ungenerous

§ This great and learned prelate, because a *rational divine*, has, always, been an object of hatred to the methodists, and the constant subject of their scurrility and abuse. Thus John Wesley, in his younger days, had the modesty to write of one of the greatest ornaments of the Church of England.

“ But who must talk ? not the mere formal sage

“ Who speaks the obsequious echo of the age,

“ To christian lives who brings the gospel down,

“ A gospel modernized by Tillotson.

Religious Discourse a Poem.

Mr. Badcock tells us that in the original copy of this poem, which is in his possession, there is the following marginal note by John’s father, “ *This is too hard upon Tillotson,*” this circumstance affords a signal proof of the *hypocrisy* peculiar to this sect; for Samuel Wesley had himself, long before, abused this great man much worse both in his *Parish Priest*, and in a Poem to the memory of Dr. South. It is scarce necessary for Trim to add, that it is not in the Works of Tillotson which will be read as long as any taste for rational piety and sound learning remains in this country, but in the writings of the methodists that is to be found *A new Edition of Christianity, with many Additions*, “ of a modern cut and all their own.”

generous in Trim to insult an adversary, who lay at his feet, imploring mercy. The observation was a benevolent one, and well calculated to interest the public in his favor, but, unfortunately, neither founded in propriety or truth. Since the publication of the Critique, Mr. A. far from acting the part of an humble penitent, and manifesting his repentance by a suitable line of conduct, has not ceased to declaim, from time to time, in the Church of *Bradford*, against Trim; thus polluting that holy place, by introducing into it his little prejudices and his passions. || Not content with representing Trim as destitute of religious principles, he has presumed to arraign the conduct and character of his friends; thus improving on the severity of the Jewish law, which visited the sins of the father upon the children, but never extended punishment to his numerous and unoffending

|| Mr. A. took much pains (as observed in the Critique) by admonition, reproof, &c. to induce genteel families to attend the service of the Church in the afternoon, because he performed *at that time*, and wished for a respectable and brilliant audience to display his abilities to; but as the mountain would not go to Mahomet, Mahomet has wisely betaken himself to the mountain. He has therefore exchanged the duty of the evening for that of the morning, that the wives and daughters of the neighbouring gentlemen may not lose the benefit of his attractive and seducing talents.

fending acquaintance. Trim envies you sir, neither the integrity of *Mr. Crofse*, nor the liberality of *Mr. John Rand*; * and why should you endeavour to deprive him of connections, which are, no way, hostile to *you*; and which he considers as the pride and honor of his life. But why, sir, do you question the purity of his religious principles? Is it because he censured the lasciviousness of your poems, or the indecency of your late conduct? Men of sense and reflection will consider this as no bad proof of the purity of those principles. But not satisfied with disseminating falsehood and calumny from the pulpit, you have produced, among your friends, a large manuscript, containing a variety of pieces in prose and verse, severely reflecting upon Trim; but which, even *they* say are remarkable for nothing but the most vulgar sentiments cloathed in the most opprobrious and

* This man is the bosom friend of Mr. William Atkinson, and has the honor, like him, to belong to *the society of the irresistible*. He never knew a woman, he says, whose heart he could not soften, or whose person he could not get possession of in a few hours. Happily for the sex, the *Crocodile* is caged, and they have nothing now to fear either from the tears, or the ferocity of this animal.

and defamatory language. You have thought proper, sir, in the face of the congregation, to bestow the title of *assassin* upon Trim. He appeals to the public which has the best claim to that honourable appellation. He publicly produced his charges against you of writing *lewd verses* and assuming the character of a *sailor*, for the meanest and most dishonourable purposes, that, if false, they might be denied and confuted. But you, sir, sculk about with papers in your pocket, which you are afraid to publish, lest the language they are written in should be found *bad*, and the insinuations they convey proved *groundless*.†

A report prevails that this gentleman is about to quit the gown (to which it must be owned he shewed no great attachment at the Lakes) and to enter into the maritime service of this country, to which he has shewn an inclination that ought to

† The reader will observe how carefully the disciple imitates his master. The Vicar circulates his *marginal notes*, and Mr. Atkinson produces his *manuscript*. What a pity it is that these gentlemen will not oblige the world with their pious labours! TRIM, as commentator, would spare no pains in illustrating these edifying performances. But you may as well expect spirit from *Jerry Sneak*, or candour from *Sir Benjamin Backbite* as any thing either fair or manly from these characters.

to be cherished and encouraged. To point out the propriety of such a measure, and, in some degree, perhaps, to prepare the way for it, his brother relates the following anecdote, which does honor to the spirit and magnanimity of his relation. He says that, some time ago, Mr. William Atkinson, having been insulted, sent a challenge to the aggressor; that a duel ensued, in which his relation had the honor to be shot through the waistcoat, but, happily, received no hurt. His waistcoat, it seems, was lappelled, † and one of the projecting corners fortunately received the ball, and thus saved a life reserved for the ornament, and probably, for the defence of his country. Some persons have supposed that this anecdote was invented to terrify Trim from the further prosecution of hostilities against Mr. A. but he cannot think so meanly of the head and heart of a gentleman, who was, *once*, an officer himself, and acquired some little eclat in the service of his country, as to believe he would fabricate a falsehood for such unworthy purposes; and

Trim

† Mr. Atkinson's lappelled waistcoat will naturally put the reader in mind of the *Wimbletonian curl*, by which a life of much consequence to the national happiness has been preserved, and an amiable young Prince is yet enabled, on all occasions, to present a *good front*.

Trim flatters himself that this gentleman does not think so meanly of *him* as to suspect he is to be intimidated by stories of battles never fought, and gallantry never displayed. That Mr. William Atkinson, by a report of this kind, has essentially served the cause of virtue and religion, Trim is willing to allow. Finding that his frequent visits of the taverns, in the town of Bradford, did not effectually restrain tipling in those seminaries of vice, he very ingeniously spread a report that he was *an Accomplished Boxer*; and that, if ever he was insulted in the execution of his office, he would drub the offender into penitence and amendment. The intimation had its due effect; and what neither the eloquence of his admonitions, nor the piety of his example could effect, has, happily, been accomplished by the terror of his arm. But should a lad of spirit (and such Bradford has not *always* been without) dare to resist the orders of this disciple of *Mendoza*, we may, probably, see those happy times return,

“ When pulpit drum ecclesiastick

“ Was beat with fist instead of a stick.

However this may be, Trim thinks it necessary to declare, in taking leave of Mr. A. that he does it from no fear either of the dexterity of the
Boxer,

Boxer, the intrepidity of the *Sailor*, § or the experience of the *Duellist*, but from a thorough conviction that a victory over such an adversary can be attended with no honor. Self-defence first called him forth to battle, and the same cause will, at any time, induce him to take the field. But if the folly or stupidity of the *Turk* should move him to declare war against an enemy, the superiority of whose arm he has already felt, and, for whom, he is, by no means, a match, he must thank himself for the unhappy consequences that ensue. ||

Trim is sorry to observe that, soon after, his adversary, imitating the wisdom of the *Divan*, renewed hostilities, not in self-defence, or to revenge

§ The public prints have told us that the Duke of H. in order to enjoy, without suspicion, an endearing intercourse with his fair friend, the Countess of E. assumed the habit and character of a *sailor*. So, it seems, the fame of Mr. Atkinson's success, in his late ingenious transformation, has extended to Scotland, and that, though the honor of the invention was a *clergyman's*, the *laity* are determined to avail themselves of the advantages and utility of the discovery.

|| This was written a few days after the *Turks* had issued a declaration of war against *Russia*, because (as they alledged) she would not restore the *Crimea* which had been formally ceded to her a few years before, and was guaranteed by *France* and other European powers.

revenge an injury he had received, but to convince the world that, though, vanquished, he was still formidable. What success attended his arms, may be learned from the following paper.

“ Trim observes that the account of Mr. Wesley’s sermon at Bradford, as stated in the public prints, was far from being accurate, neither did it do justice to that gentleman. Mr. Wesley did not prophecy *himself*; but informed his audience that a pious and learned German had foretold, from the book of Revelation, that the world would end in 1836, but that, previous to its dissolution, a very important event would take place in the Christian church, tending much to the improvement of mankind in piety and true holiness. Mr. Wesley appealed to the candour and impartiality of every man who heard him, whether this great event was not *the propagation of methodism*, which, for the last fifty years (by the joint labours of himself and brother) had made a progress in the world as astonishing as it was beneficial to mankind; and, he intimated that, as the latter part of the prophecy had been so completely fulfilled, no doubt could be reasonably entertained that the accomplishment of the former was drawing near. Trim is at a loss which to
admire

admire most, the ingenuity, or the modesty, of Mr. Wesley in his interpretation of this singular prophecy.

Trim begs leave to add that, on the Sunday following, Mr. William Atkinson, who had long been suspected to be a disciple of Mr. Wesley but *secretly for fear of the*---CHANCELLOR, honestly came forth, and avowed his attachment to this great missionary in terms, the most clear and unequivocal.* He took notice of the great antiquity

* The methodists, with a disinterestedness that did them honor, have blamed Mr. Atkinson much for this rash step. They say that he should have waited till he was in possession of the living of Bingley, and *then* he might have made a confession of his faith without fear of the Chancellor or the Devil. They observe that he should have followed the example of the Vicar, who, in a similar situation, had acted with a caution and circumspection worthy of the sect. Mr. Wesley, it seems, about three years before, had visited the West-Riding, but the Vicar would not suffer him to preach in Bradford Church, because he was, at that time, soliciting subscriptions, and the introduction of John into the pulpit, at that period, might have been attended with bad effects. But when John made his next visitation in 1788, and the Vicar had nothing further to expect, either from the inhabitants, whom he had deceived, or the neighbouring gentlemen, whom he had insulted, he then *threw off the mask*, openly received the Ruler of the Tabernacle, put him in possession of his Church, and shed tears of joy at seeing it converted into a conventicle for the reception of *true believers*.

tiquity of the man, the important opinions he had seminated, and the wonderful manner he dis-
serted upon every subject which he handled, and
he reproved, with much severity, the behaviour
of some persons, whose indecent levity, during
Mr. Wesley's preaching, he observed, was as
much a proof of the weakness of their understand-
ing, as of their unpolished manners. Mr. Wes-
ley, it seems, in his discourse, had said, that, up-
on a certain time, he went into his garden to *pray*,
but could not; that he then attempted to *sing*,
but could not do it; that he next endeavoured to
groan, but did not succeed; that he then sat down,
patiently waiting till the time should arrive, when
he should be capable of doing *something*. Upon
this, some respectable characters, who were, pro-
bably, unacquainted with the late improvements
made in the art of prayer by this ingenious sect,
and had expected to hear very different things in
the Church of Bradford, inadvertently *smiled*; †
but Trim scruples not to affirm, that the persons
alluded to are as much superior to Mr. Wesley's
disciple in understanding and polished manners, as
they

† Unfortunately, Trim was among the *smilers*; which cir-
cumstance, it was thought, gave birth to this gentleman's an-
imadversions.

they are in every other accomplishment that constitutes either the gentleman or the scholar. Trim takes the liberty to inform this eminent divine, that the age of no living man, can, with propriety, be stiled *antiquity*, and that the words to *seminate* and *differt upon* are not English. What a pity it is that persons, who assume the character of teachers, do not endeavour to acquire a competent knowledge of their *mother tongue*; and what a much greater pity that they, who indulge *themselves* in every folly and frolic, which warm passions and a tender heart incline them to, cannot be prevailed on, for their own sakes, to overlook even an innocent smile in *other men*." In consequence of the above, there appeared, in all the papers, the following letter from the ARCH-METHODIST HIMSELF.

Copy.

My dear brother,

I said nothing less or more in Bradford Church, concerning the end of the world, neither concerning my *own opinion*, but what follows: that *Bengelius* had given it as his opinion (not that *the world* would then *end* but) that the millennial reign of Christ would begin in the year 1836.

I have

I have no opinion at all upon this head----I can determine nothing about it----these calculations are far above out of my fight. I have only one thing to do, to save my own soul and those that hear me.

I am yours affectionately

John Wesley.

To Charles Hopper." ‡

On which Trim made, the following remarks, which he conveyed, through the same channel, to the public.

"Trim who is an inhabitant of Bradford, says that he has read with astonishment and concern Mr. Wesley's declaration in the public prints, that the prophecy of *Bengelius*, which he alluded to in the Church of Bradford, related to the millennial reign of Christ upon earth, and not to the dissolution of the world. Trim affirms that he heard Mr. Wesley's discourse; that he never alluded, in the most distant degree, to the millennium, but, to enforce the subject of his discourse

‡ Who *Charles Hopper* is, Trim knows not, but supposes him to be one of those well-meaning but deluded men, who fancy that Christianity hath forsaken *Hurd* and the Church of England, to reside in the Tabernacle with John Wesley.

course (*the end of all things is at hand*) he mentioned Bengelius's prophecy that the world would end in 1836; § and he added that this learned man once fixed on the year 1736 for this interesting event, but, for important reasons, afterwards, changed his opinion, which Mr. Wesley observed was wisely done, as the former period, at present, seemed much more probable. Trim is sorry to add that it is the common practice of the *methodists*, whenever they are exposed for saying a foolish thing, or censured for doing a bad one (two infirmities which this sect are more subject to than any other upon earth) to have recourse, for their defence, to subterfuge and falsehood. That in so doing the disciples only follow the example of their master is apparent from the above account; for the truth of which Trim appeals to the Vicar of Bradford, who is no less distinguished by his love of truth than his integrity, disinterestedness, and every other virtue which adorns either the christian or the gentleman."

The

§ Dr. Worthington, by an ingenious computation, has fixed the downfall of *popery*, foretold by Daniel xii. 7. to the year 1878; but the reader will observe that if Bengelius's prophecy is to be depended on, (whether it relates to the end of the world or the millennium) the dominion of the Pope must terminate much sooner.

The Vicar remained silent; knowing that Trim's assertion was founded in truth, and that he could, if necessary, support it by the testimony of *two thousand witnesses*, more than sufficient to convict either a priest of falsehood, or a cardinal of fornication.----Trim does not complain of the treatment he has received from Mr. Wesley. Every gentleman, who has had any dealings with the Arch-methodist has complained that he has found him *an eel*, which no efforts, no ingenuity could hold. The ties of truth and honor have been found too weak for a man, who professes to be guided by the *inward light* of his own imagination. Trim will not say with Bishop Warburton, "that the Devil acted as midwife to Mr. John Wesley's new-born babes;" but he thinks that the strength of argument and keenness of satire, with which his Lordship exposed *the pains and throes of the second birth* || would have driven any other man in England but John Wesley to obscurity and silence. Trim cannot quit this subject without lamenting the rapid progress that *methodism* has lately made, and is still making in the county of York.

|| See Wesley's account of the pains and throes of the second birth, the master-piece of the Grand Impostor, and, perhaps the greatest compound of credulity and deception that ever disgraced the human understanding.

York. What is this owing to? Is it to be ascribed to the degeneracy of the inhabitants, or the indolence of the clergy of the established church? Unfortunately *many* of these are tainted with methodism themselves, and *most* of them receive Mr. Wesley with open arms, resign to him their churches, and permit him to pour the peculiar doctrines of the sect into the bosom of their parishioners.*

“Why slumbers YORK, who leads the pious train,

“Nor hears Religion, which he loves, complain,---

Complain that the Church of England, *once* her favourite seat, renowned for the purity of her doctrine, and the dignity of her professor, above all the churches of the earth, is now become a

E receptacle

* It is, perhaps, a fair and candid supposition, that *every* clergyman, who admits Mr. Wesley into his church is, in reality, a methodist: for, if he did not perfectly and heartily approve of the tenets of the sect, it is not likely that he would suffer them to be propagated among his parishioners. The reader, therefore, with this argument in his mind, will consider whether the term methodist is properly or improperly applied to the present Vicar of Bradford.

receptacle for the ignorance, the rhapsodies, and the ravings of the Tabernacle.†

But

† Trim has been told of a certain disciple of Mr. Wesley who chose for his text, "There came a man from heaven, whose name was *John*." From these words he seriously attempted to establish the divinity of John's mission. How far he succeeded Trim presumes not to ascertain. The only proofs *John himself* has ever exhibited of his divine mission are the miraculous preservation of his life, when his father's house was on fire, and the strange noises heard, from time to time, at that place. The latter it seems, were much like that of the *Cock-lane Ghost*, and, no doubt, if as carefully inquired into, would have produced the same proofs of divinity. The other great event happened thus. The house being in flames, his father, prudently, took care of himself and resigned *Jacky* (as he says himself) to the protection of providence, but one man, getting on the shoulders of another, approached a window, where the child was crying for help, and safely conveyed him down. In commemoration of this signal event (which happened in 1707, when Jacky was six years old), the earlier prints of Mr. Wesley are decorated with a representation of *a house in flames*, with this motto from the prophet, "Is he not a brand plucked out of the fire?" If this *miraculous escape* is to be interpreted as a proof of divine mission, Trim could easily establish a much better claim to that sacred employment for *Paul Jones* or *Luke Ryan*. The latter was *four times* sentenced to be hanged, but, by the signal interposition of providence, escaped the gallows and died a natural death.

The above account of John Wesley is taken from a volume of the *Archæologia*, where Trim will frankly confess he expected to meet with *better things*.

But Trim returns from the Tabernacle to Mr. William Atkinson; a transition which he flatters himself the reader will not think either forced or unnatural. This gentleman had, for some time, enjoyed a season of peace and tranquillity, and had prudently employed it in preparing a second edition of his Poetical Essays. On their appearance, Trim in conformity to his declaration in the Critique, wrote the following.

“ The Author of the Critique on the Poetical Essays of the Rev. William Atkinson, in return for the favourable reception given by the public to that *bagatelle*, thinks it his duty to inform them, that the new edition of the Poetical Essays contains nothing new but the TITLE-PAGE, and that it continues to display the same good sense, the same modest images, and the same attention to grammar, which distinguished and adorned the first. The expedition to the Lakes in the habit of a sailor, for the purpose of disposing of the Essays (though an expedient that would have done honor to *Graham* or *Katterfelto*) was not, it seems, attended with the success it merited. The Author, has, therefore, had recourse to another deception, not quite so singular, indeed, and out of character, but marked with the same propriety of conduct, and the same regard to truth, which

which were conspicuous in the other. Serious and conscientious men may not, perhaps, think this mode of proceeding very honourable, but the writer of the Critique makes no doubt they will deem it justifiable, when he informs them, that it did not originate in any selfish motive (for in the space of two years *near one half* of the *Essays* has been fold) and that the Author has declared that his *sole motive* for publishing a second edition was, that an excellent judge of literary merit assured him, that it is the best composition of the kind, that ever appeared in this country. ‡

Mr. Atkinson made no reply; but on being applied to by his friends to know if *he* had published the second edition of the *Essays*, roundly asserted he had not; and, on the methodists politely observing that they were sure he was not *so great a fool* as to do so, and that they had no doubt it was done by Trim to expose him to the ridicule of the public, he very honourably and ingeniously counten-

‡ The reader must have observed that the most striking feature, among many singular ones, in this gentleman's character, is *VANITY*. It is at this that, from time to time, Trim has pointed his artillery, and he makes no doubt he shall, at last, demolish it, if there be any truth in the Poet's observation,

Know there are lines, which, fresh and fresh, applied,
Will cure the arrant'ft puppy of his pride." POPE.

countenanced this charitable supposition. § Not content with this he retired to his fortress, where he knew he could not be attacked, and, from that place, issued his *bulls*, *anathemas*, &c. not only against Trim, but the whole parish.

Trim, therefore, in defence of himself and his worthy fellow-citizens, thought proper to publish the following Manifesto.

“ It was with much grief and concern that Trim heard, a few days ago, the following declaration from the pulpit, “ that the practice of spreading lying anecdotes was peculiar to the inhabitants of the town of Bradford.” Trim does not think that this practice is at all, peculiar to the people of that place, or that the inhabitants are, in this respect,

§ The fact is, that, above *five hundred* of this work remaining unfold, Mr. Atkinson had recourse to the above expedient to dispose of them: but finding that the manœuvre did not succeed, and knowing that even his friends considered the *Essays* as the most foolish production that ever originated in the human mind, he *flatly denied* having any concern in the publication, and, without hesitation, threw the obloquy of it upon Trim. If after such behaviour, any person thinks that Trim has treated Mr. A. with too much severity, or has been too industrious in exposing him to the censure and contempt of the public; or, if there is any man in the West-Riding, who has the folly or the impudence to justify such conduct, all that Trim can say is---that he shall be glad to be acquainted with that man.

respect, worse than their neighbours ; but, if the preacher alluded to certain anecdotes respecting *himself*, it may not be improper to admonish him, that these are not to be attributed either to the malevolence or the ingenuity of the inhabitants, but to his own strange and eccentric conduct.----

And what have the inhabitants said of this man that is not founded in truth ? They have said that he has published nonsensical and lewd verses, which would have disgraced the head and heart of a school-boy of Westminster or Eton ; || they have said

|| It is somewhat remarkable that both his *Printer* and *Publisher*, with a disinterestedness, that did them honor, requested him not to print the *Essays*, as the consequence would be everlasting disgrace to him as a gentleman and a scholar ; and, when they found that *his* vanity was much superior to *their* arguments, they intreated him to correct the *bad English* they had pointed out, but he made no use of their benevolent intimations. As the reader may not, perhaps, have seen any part of this curious production, Trim will present him with a couplet (and that not one of the worst) for his entertainment.

“ Each one his lassy took ; yet than the rest

“ Two graver seem’d ; their love was not in jest.”

On these lines Trim made the following remark.-----“ How easy, sonorous, and majestic is the cadence of this verse ! Since the days of Pope, perhaps, no couplet has been produced which, for curious and highly-polished versification, can be compared
to

said that finding they did not sell, as he expected, he went about the country, in the habit of a sailor, to dispose of them; that this manœuvre not succeeding, he, meanly and fraudulently, printed a *new title-page* and prefixed it to the old copy to deceive the public into the purchase of a new work; and they *now* say that he has ungratefully calumniated those persons, to whose charitable contributions, he is, in a great measure indebted for his support.

As to his other declaration, "that those who have emoluments to bestow, and pass by the *godly*, and bestow them on the unworthy, will hereafter be called to account for such conduct;" ----we excuse the impropriety of the complaint, because we feel for his disappointment.

But if the Chancellor should pass by the Author of the *Poetical Essays* and bestow the Vicarage of Bingley on the Son of the late incumbent, they, who are acquainted with the amiable character and literary attainments of the latter, will think, that, *for once*, his Lordship has not sinned, by selecting

to this; but every rhymers is *now* melodious, and, if he cannot treat his reader with good sense, and refined sentiment, takes care, at least, not to offend his ear with harsh numbers and ungrateful discord."----Mr. Atkinson, Trim has been told, took this for a *compliment*.

lecting an unworthy object for the distribution of his favours.

But why threaten the Chancellor with damnation * for an act which, every friend to learning would applaud?—his Lordship it seems, entertains no very high opinion of the methodists.——*Hinc illæ lachrymæ!* yet this man had prudently procured a certificate from the head of the methodists in these parts, setting forth, that he did not belong to, nor had any connection with that sect. This declaration from *Macheath*, that *Jemmy Twitcher* did not belong to the gang, served only to disturb, for a moment, the gravity of the muscles of the man of the *black brows*. But what will John Wesley say to the apostacy of his favourite disciple, who but last summer, pronounced an *elope*, in the Church of Bradford on his much respected master, holding him forth to public view as

* If the Chancellor should hear that Mr. A. has declared that, if he does not give him the Vicarage of Bingley he will be damned, Trim thinks it probable, from the godly language his Lordship is known to delight in, that his answer would be ----that he 'll be *damned* if he does.

Peter Pindar, in his last work (*Subjects for Painters*) has represented this great "Law Chief," on the late Thanksgiving-day, at St. Paul's, *swearing his prayers*, and the Devil standing behind him, patting him on the shoulder, and grinning applause.

as the salt of the earth, which had, hitherto, preserved it from a state of ruin and putrefaction? Will he not say, that he has had his reward, and exclaim, in the agony of his grief, that the fate of *Judas* may attend the imitation of his conduct?

Trim concludes with saying that this good man, to promote the godly work of reformation, may continue, if he pleases, to insult innkeepers, bully waiters, and pry, with a curious eye, into the chastity of chamber-maids; but he admonishes him not to convert the temple of God into a school for scandal; to banish from it the language of peevishness and invective; never to admit into it any of his private or temporal concerns; and, above all, to keep from the public eye, and, if possible, from the public recollection a character, which can only expect to pass without censure, as as far as it escapes without observation."

Since the appearance of the above, Mr. A. has suffered Trim and his parishioners to remain unmolested, but (as he must be in active service)† has pointed the

† As Mr. A. is fond of employment, and ambitious of being known to the world as a literary character, Trim begs leave to recommend to him an undertaking suitable to his talents, and well adapted to his peculiar taste; viz. to collect into one small volume the several notes relative to the *original receipts*, which are

the thunder of his eloquence at those sects, which he deems unfriendly to methodism. In a late discourse on the words, "he that denieth me before men &c." which this gentleman handled with his usual dexterity, not saying a single syllable on the subject, he observed "that notwithstanding the liberality of the present age in matters of religion, the Roman catholic will not be persuaded to turn presbyterian, nor the presbyterian to become a member of the Church of England, though the latter has not the shadow of reason for dissenting from her."----In Mr. Atkinson's opinion, the presbyterians may have *none*; but

are scattered through the six ponderous quarto volumes of Gibbon's History, and to illustrate these (many of them are in *Greek*) with remarks and annotations of his own.

Trim knows not any employment so well calculated to awaken his *best feelings*, or to raise in his mind, what Lady Wortley Montague emphatically styles, *certain ideas*. When he is appointed Chaplain to the Duke of Clarence (and he soon will if Trim's recommendation has any weight with his Royal Highness) he may dedicate this work to the young Admiral; who, no doubt, will receive it with joy, as it will point out to him some *new modes* of enjoyment, which his Royal Highness (adept as he is in these matters) is, probably, not acquainted with.---- An exhibition of the *geese, barley, &c.* would be a rich treat to the gentlemen of the navy, and well adapted to the taste and chaste manners of this young Prince.

but these people, will, perhaps, take the liberty of judging for *themselves*. This gentleman does not consider that the doctrine of the *Trinity*, so easy, so comprehensible, and so perfectly intelligible to *his* superior wisdom, is not well understood, and, therefore, doubted of by these plain people. ‡

That Mr. Atkinson, though perfectly indifferent about his *own*, has been very active in promoting the reformation of others, Trim is willing to allow. To effect this godly purpose, he has been the happy instrument of reducing one man to *poverty*, another to a *dangerous sickness*, and of driving a third to the horrors of a *mad-house*.

Quis

‡ An extract from this gentleman's discourse, on Trinity-Sunday will, perhaps,

“Amuse th' unlearn'd and make the learned smile.”

“If I am not right in *my* opinion, *my* understanding is a very singular one indeed. Some may not be qualified to judge of this subject (the *Trinity*) but *my* education has enabled me to give it due consideration. When a very young man, *my* attention was particularly directed to this subject, and what *my* opinion was then, may now be seen in *my* writings.”----It may not be improper to inform this pompous, but illiterate preacher, that the verses of St. John (*there are three that bear record in heaven, &c. and there are three that bear witness on earth, &c.*) with which he supports the Athanasian interpretation of the *Trinity*, have been demonstrated, long ago, by Sir Isaac Newton, to be *spurious*.

*Quis talia fando
Murmurum Dolopumve, aut duri, miles Ulyssæi
Temperet a lachrymis? §*

In Trim's opinion the man, who is licenced by authority to exercise a calling, and does nothing contrary to the law of the land, has as much right to act under that licence (and to claim a renewal of it) as Mr. Atkinson, who is *licenced* to preach, has to act under *his*. If, when this gentleman voluntarily threw off his gown, and rambled about the country in the habit of a sailor, the Archbishop had taken away *his* licence, the world would have applauded the act as an useful admonition to the rest of the clergy, and the means of silencing, in some degree, the opprobrious clamours

§ Trim makes no apology for his Latin; for, as he uses it with moderation, he hopes to escape the imputation of pedantry: but he cannot refrain from treating his reader with an ingenious classic quotation, the latter part of which, and perhaps, the best (which makes it inestimable) came from *a lady's lips*. When Harley was Archbishop of Paris, in the reign of Louis XIV. he went, as his office required, to *visit* a convent of nuns in the neighbourhood of that city. Having entered the room, where all the fair virgins were assembled, he cast his eyes around, and then exclaimed (speaking of himself) *formosæ pecoris custos!* to which the Lady Abbess instantly added, *formosior ipse*.----The Archbishop was thought to be the handsomest man in Europe.

mours of the laity. That the reduction of public houses is a measure devoutly to be wished, Trim admits; but cannot this be accomplished by *fair* and *legal* means? Death and occasional removals would soon produce this effect; if their worships would refrain from building with one hand, whilst they are pulling down with the other. The conduct of the Pontefract Justices (no enemies to reformation) has done them immortal honor. *They* would not listen to the insinuations of *bigotted* and *unfeeling priests*, || but declared that they had more

|| Mr. Atkinson, some time ago, declared in the Church, that the poor wretch, who stole a leg of mutton, was much less criminal than the magistrate who did not support the clergy in the cause of reformation. This was thought an *unbrotherly* and ungrateful reflection on *one Justice*, who, if ever he did an act unworthy either of the magistrate or the gentleman, was led into it by *his* suggestions.

Trim wishes not to terrify either of these gentlemen with the ghosts of fellow-subjects reduced to poverty; but he cannot refrain from saying, that the magistrate, who, once, had the honor of serving his King and country in the field, should have had compassion on *the poor soldier*; and that the other, who had honoured with his person the *naval uniform*, should have felt for the distress of *the gallant tar*.

Justice was moved and declared it a *hard case*; but the priest was callous and inexorable.---- Yet this gentleman has his feelings for the fair sex, and is roused to resentment at the least accident,

more regard for the rights of their fellow-subjects than to attend to any charge brought against them, unless the charge, according to the law of the land, was grounded upon *oath*. Trim takes the liberty of saying to *one Justice* who has acted in a very different manner.

“GO AND DO THOU LIKEWISE.”

Pour faire la bonne bouche, Trim will treat his readers with a slight sketch of a *reforming Justice*, which

accident, or inconvenience that befalls *them*. One day, last winter (when the frost was very severe), he read, as part of his speech (for *sermon* it cannot be called), an account of a poor fellow in the neighbourhood, who came home, one night, drunk, turned his sick wife out of her bed, and lay down himself in her *warm place*. The gentlemen smiled; but the ladies (some of whom perhaps had experienced similar treatment) were much affected, and shivered at the bare relation.

But was this story, any more than the *leg of mutton* fit for the Church; or what good was it likely to produce? A private admonition might have been attended with effect; this public exposure served only to exasperate and harden the poor wretch. ---- But was the account true? Mr. A. it seems, received it from one of the sect, while in the act of reading prayers, and had no opportunity of inquiring into the truth or falsehood of the relation. ---- It is a pity that this gentleman is not a little more cautious what he introduces into this holy place: he seems to think that any thing is good enough for the *church*.

which (to use a favourite expression of the Duke of Grafton) he, accidentally, met within his morning's reading.

THE REFORMING JUSTICE.

Dat veniam corvis, vexat censura columbas. JUV.

This great reformer, with terrific frown,
May scar a district, or appall a town,
May hurl dire vengeance on the guilty elf,
Who dares to do----*just what he does himself.*
But who shall rule the Justice? who shall dare
To tell his worship, that *he* must not *swear*;
Restrain the *glutton** in his bestial sport,
Or stint the *tippler* to a pint of port;
Make the great *cleanser* of our morals *clean*,
Renounce the luscious tale and jest obscene,
Drive him to church, prohibit *his* diversions,
Or fine him well for sabbath-day's excursions?

This is but a portrait *in profile*, kindly given,
because the reforming Justice, like the Minister,
looks best in profile. But if the shocking acts
of illegality that are daily committed under the
name of *JUSTICE* do not cease, and examples,
which

* *Madam de Baviare* (who has told us many strange things)
tells us that she has frequently seen Louis XIV. eat four
plates

which tend more to debauch than amend the morals of the people, do not disappear, Trim will present the world with a *full length picture* of this curious character; and shall think neither his pencil or his colours misapplied, if he can contribute, in any degree, to the reformation of the *REFORMERS*; because these good men, in their zeal and eagerness to correct *others*, generally forget *themselves*; not considering that reformation as well as charity should begin at *home*.

POSTSCRIPT.

plates of different kinds of soup, a whole pheasant, a partridge, a large plate of salad, a ragout of mutton with garlic, two good slices of ham, and a plate of pastry, besides fruits and sweetmeats.

Fragmens de Lettres de Madame de Barviere.

Great as are the performances of some Justices in this line, it must be owned, they fall a little short of this *royal stomach*.

P O S T S C R I P T.

R E F O R M A T I O N.

Truth obliges Trim, before he concludes, to acknowledge, that, in *one* of the instances alluded to above, the Vicar displayed a degree of humanity that did him honor. The case was this: a man, who kept a public house in the neighbourhood, by permission of the chief magistrate in the village (a constable) had admitted into his house *Mr. Punch* of facetious memory, at a time, when scenes of innocent mirth and festivity had been generally allowed for the amusement of the country. On this charge being brought against him by the Vicar and Mr. Atkinson, his licence was taken away.

“ Scar’d at the spectre of pale poverty,”

the poor fellow took to his bed; and, as his death was daily expected, the Vicar applied to the Justice concerned, for a remission of the sentence, but, in *this* instance, his worship was inexorable. On this the Vicar declared with a *frankness* that shewed him in a new as well as amiable light to his parishioners, “ that he never would have any thing more to do with the business of *reformation*; for

F

he

he was convinced that, in the manner it had been conducted, it had done *more harm* than good ;” ----a declaration to the truth of which the whole parish is ready to bear testimony.

The instance which the magistrate himself declared to be *a hard case*, but in which he granted no redress, was the following. A man, who had served his country many years, both as a soldier and a sailor, and had been honourably discharged from both services, kept an alehouse in the town, and supported, with a good character, a wife and family. This man, on the suggestion of the Vicar and his Curate, without any charge, or complaint of any kind, was deprived of his licence. The poor fellow, thus turned adrift, opened a shop ; but, being totally unacquainted with business of this kind, *failed* in the attempt.

Trim begs leave to ask his generous and sympathizing countrymen, if the sharpest arrows, selected from the quiver of satire, or of ridicule, are improperly directed at such reformers as *these* ; and, if it is not their duty, both as men and christians, to support a family, which has been reduced, by *their* means, without any crime, or misconduct of their own, to wretchedness and want ? Thus the *fanatics* of old,

“ *These* ”

“ Call’d fire and sword and desolation,
 “ A godly thorough reformation.”

Oh, for the muse of *Butler*! to shame imposture, and, if possible, to reclaim credulity; to damn to everlasting fame those *puritans*, who will not mix in the gaiety of a ball room, or partake of the amusements of a card-table, because like *Madame de Longueville*, they hate *innocent pleasures*; but to attain their selfish, sordid, profligate purposes, will pass over every barrier, which either religion, or morality has placed between them and the object of their passions! But England must be contented with one *Hudibras* as France with one *Rabelais*.---Yet have we no poet whose powers of ridicule qualify him to expose *FALSE PIETY*, and laugh *HYPOCRISY* out of countenance? The genius of *Peter Pindar* can find a subject in a butterfly and resources in the vanity of Sir Joseph Banks, but what rich materials, either for epic or Pindaric verse, would this son of genuine humour, find in the expedition to the Lakes, or the modest proposal of the Prussian Princess! §

Trim

§ The Vicar and his Curate, like Sir Hudibras and his Squire Ralpho, may be sent in search of adventures, and, after many skirmishes with beggars, landlords, chambermaids &c. they may seize the Princess at the palace of *Sans-Souci*; and, whilst

Trim has done his duty:

“ To virtue only and her friends a friend,”

He has dragged her enemies from the dark recesses of the Tabernacle into the glare of public day; but, alas! FANATICISM is too strong for the feeble cords either of *his* raillery or, his arguments.----To thee, therefore, O Peter, he consigns them, convinced that thy pencil, and thy pencil only, can do justice to the *strange antics*, and *Chinese drollery* of these figures. Preserve the perishable infamy of their names; and consider that, by so doing, thou wilt make thyself, as well as them, *immortal*.

FLOWERS

whilst her Royal Brother is exercising his troops at *Potzdam*, may carry her off and lodge her safely in a Tabernacle. Or, if the Poet is ambitious of following a great master *passibus æquis*, he may send this amorous pair a hunting, rain a poetic shower;—and the business is soon brought to a happy conclusion.

*Speluncam Dido dux et Trojanus eandem
Deveniunt.*

And, whilst the Vicar is enjoying *à tête à tête* with the Princess, his man Ralpho, may amuse himself, *à sa façon*, with one of her maids of honor.

FLOWERS OF SPEECH.

Trim cannot refrain from treating his readers with the following, which does honor to Mr. Atkinson's taste, and is a proof of the pains he takes in selecting, for his audience, the choicest flowers of language.

The last Sunday in July, Mr. A. after very properly admonishing the rich to assist the poor, in time of sickness, observed, that meat and drink were as necessary as physic, and, "that without these, death would soon storm the fort, because *she* would meet with no resistance." It has been already observed, that this gentleman, in his Poems, "made his men women, and his women men," and assigned to his *fair rakes* the pleasing task of invading the chastity of their lovers; but to unsex the King of Terrors, and rob *him* of his virility, who has, for six thousand years, been in possession of it, and, during that period, has robbed both kings and heroes of *theirs*, was an exploit reserved for the intrepidity of Mr. William Atkinson. Yet, in his Essays, speaking of a young lady, who was dead, and whom death converted into a *bouquet*, and, for want of a button-hole, had stuck between two spare ribs, he says,

—"A

“ A sweeter flower
“ Death never withering in *his* bosom wore.”

But men of genius, by means of a *licentia poetica*, not only take the liberty of stripping maidens of their modesty, but of suspending, or changing the privileges and the pleasures of sex, *ad libitum*. But how a poor creature, on a death bed, with the flame of life, quivering to a point, and growing gradually less, can be compared to to a *fort*; or death to a hero attempting to take it, sword in hand, by a *coup de main*, Trim cannot comprehend. Besides the fort, according to Mr. Atkinson's account, was *without provisions*: a storm was, therefore, unnecessary, as it must, in a very short time, have surrendered at discretion. Mr. A. in the same discourse, talked of our Saviour's *transacting miracles*, from time to time. As his audience is chiefly composed of manufacturers, men of plain understandings, accustomed to *transact business*, the use of this term may lead them to imagine that there is some affinity between trade and miracles, and that the latter were attended with some degree of gain, as well as the former, which would be an idea as void of decency as truth. Trim, therefore, hopes, that whenever, in future, this gentleman speaks of
miracles

miracles he will make use of language more guarded and scriptural.

Before he concluded, Mr. A. exhorted his congregation to lay aside, and never more to make use of *the laugh of weakness*, another flower of his own planting. Trim knows not to what he alluded, unless he suspected the publication of these Remarks, and was apprehensive that they, like the Critique, would produce *a laugh* at his expence. But Trim flatters himself that no weakness will be exhibited on this occasion. It is the characteristic of his honest countrymen to be hearty in every thing (therefore they detest hypocrisy) and he makes no doubt that, if they indulge him with a laugh, on this occasion, it will be *a hearty one*.

PUBLIC

PUBLIC MONEY.

Since the above was written, the following account of money, received at the Oratorio by the Vicar, has been put into Trim's hands by a gentleman, who is much better acquainted with this matter than himself. The reader will observe that it differs much from his, which was designedly stated *low* to avoid as much as possible, the imputation of exaggerating, or setting down aught in malice.

"The number of tickets disposed of at the Oratorio was as follows.

500 at three shillings each	-	75 <i>l</i> .
500 at two shillings each	-	50 <i>l</i> .

Money taken at the door from, at least, three hundred persons, at two shillings each, (though many of them paid three) 30*l*.

The sum received, was, therefore, 155*l*. The interest of this, for three years, ending May 1st. 1789, is 23*l*. 5*s*. which is much more than was paid to the performers.

It

It appears, from hence, that the Vicar has in his hands above *one hundred and fifty pounds*, public money, designed by the neighbouring gentlemen and inhabitants of the town of Bradford, to raise a fund for the support of an Organist.

That he, himself, looked upon this as *public property* is evident, from his making it an article in the account delivered to the parish, and assigning, as a reason, for not specifying the particular sum received, that he could not tell how much it amounted to, on account of the confusion that prevailed at the receipt of it; a pretence, perhaps, the weakest and most barefaced that was ever made use of to cover a base and fraudulent transaction."

To his friend's observation Trim will only add, that he has brought the criminal to the bar; the public has heard the evidence; and it is their business either to acquit or condemn him.

F I N I S.

It appears from the evidence that the Vindicator in his hands above one hundred and fifty pounds of public money, obtained by the neighbouring gentlemen and inhabitants of the town of Vindicator to raise a fund for the support of an orphanage. That the Vindicator looked upon this money as his own, and was not disposed to account for it in the accounts delivered to the parish, and that he was as a matter of fact, for not having the money, but, as he could not tell how much he had, he gave an account of the sum which was given to the orphanage, and a balance of perhaps the whole and not hundred that was ever made use of to cover a debt and not fraudulent transaction.

To his friend's objection that he will only add that he has brought the evidence to the bar; the public has heard the evidence; and it is their business either to accept or condemn him.

Lately was published, Price Half-a-Crown,

Dedicated to the Rev. JOHN CROSSE, Vicar of
Bradford,

A CRITIQUE on the POETICAL ESSAYS
of the Rev. *William Atkinson*, M. A. Fel-
low of Jesus College, Cambridge.

*His Verse is sweet as Sugar-Candy,
His Love as hot as pepper'd Brandy.*—KING.

London: Printed for J. Debrett; and sold by J. Fletcher,
Oxford, and J. and J. Merrill, Cambridge.

Soon will be published,

Dedicated to his Grace the Archbishop of YORK,

A NEW COMEDY,

Intituled the

Hypocrite, or the Parson in Trowsers;

To which will be added a FARCE, in Two Acts, called,

THE VICAR of BRAY;

Both of which have been performed, for some Years, with
uninterrupted Success, in the Town of Bradford.

* * In the Farce will be given A NEW SONG, intituled
*The Commutation-Act, or the Singer's Lamentation for the Loss of
her Salary*, as sung by Miss Wrigley, accompanied by Mrs.
Ruffel, Mr. Ratcliffe, &c. &c.

